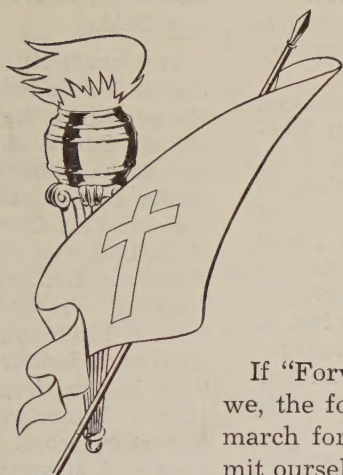


Forward With Christ



Is there any other way in which we, as a Church, or we, as a Nation, can go forward? Does scientific research promise us real progress? Will military armament guarantee us peace? Can the attempts at reaching economic stability give us happiness? Deep down in our heart we know that our progress toward the goal which we seek can be attained only when our individual and corporate life is synchronized with the will of God as revealed in Jesus Christ, His Son, our Savior.

If "Forward With Christ" is our slogan—and how could we, the followers of Christ and the bearers of His Name, march forward under another banner—then we must commit ourselves to God giving Him what time, what talent and what money of ours He will use. Then we must become witness of what God has done for us through Jesus Christ. If you believe this, then you know that lamenting over the evil which corrupts our teenagers, ruins our homes and multiplies crimes in our land will get us nowhere. You will instead welcome an opportunity to witness of the dynamics of the Gospel which is a power of God unto Salvation in Jesus Christ.

The Symbol above shows a torch and a flag, the one indicating faith, the other Christ in His redemptive work. If the symbol shall truly portray "Forward With Christ" there must be hands—hands outstretched to grasp the torch and hold it high, hands to lift the flag and carry it forward in the great onward march of the people of God.

Your hands are needed. We must enlist 9,000 men and women of our Church who will gladly volunteer to serve in bringing Christ's cause to the other 27,000 members in this great "Forward With Christ" appeal. Having had the experience of the joy of service and witness you will want to go on year after year with the most effective witness in the congregation in order that we as a part of the great Church of Christ may go forward with Christ here at home and unto the uttermost parts of the earth.

—K. M. Matthiesen

News and Notes

Norwalk, Calif., Trinity Lutheran Church, William J. Hanson, Pastor. The annual report of this congregation shows a baptized membership of 1000 Jan. 1, 1955. This is a gain of 308 the past year. 18 adults were baptized, 59 confirmed. The Sunday School enrollment is 835. The congregation is served by a pastor and a full time worker. A full time student intern will also begin July 1, 1955. The congregation is now in its third year of organization.

Eugene, Ore. Emmaus Lutheran Church had its annual congregational meeting on January 9, 1955. The budget for the coming year was approved, and also the new church officers were elected for the specified terms.

The Choir presented their Christmas Cantata on December 26th, which was enjoyed by everyone. Refreshments were served after the program. We are very fortunate to have such a capable choir director and organist, who is Mrs. Harold Andersen.

At the Ladies Aid meeting in December, they had a pot luck lunch and Christmas party. Gifts were brought by the members and these were to be distributed to the members at Sunset Home, old folks home, at Eugene.

One of the main projects, which the church has undertaken for 1955, is the formation of a Boy Scout Troop. An invitation was given to all boys of the area around the church, that they were all welcome to join. Atleff Mooos is the scout master and Rev. H. A. Svendsen is the adviser.

During the past four months, three members of the Emmaus Lutheran Church have passed away. Jens Bertelsen, uncle of Mrs. Cornelius Hanson, left this earthly home on September 3, 1954. Services were held at Emmaus Lutheran Church.

Mrs. Hannah Mortensen, formerly of Curtis, Nebraska, passed away on September 12, 1954 at the Sunset Home. Funeral rites were held at Emmaus Lutheran Church. She was always a cheerful person, even to the end.

The funeral for Mrs. Kirstine Lund was held November 6, 1954 at Emmaus Lutheran Church. She passed away at the home of her daughter, Mrs. Gladys Hatfield, after a lingering illness. She was always a willing worker in the church affairs.

Scranton, Coon Rapids, Iowa, parish; M. Jorgensen, pastor. The Luther League of the Scranton congregation has been altered and expanded to include the younger families in the church. The name has also been changed to the Luther League Fellowship.

During the year a daily devotional booklet has been mailed to every home of the First Luth. Church.

A used communion set has been donated to the Galilee Luth. Church at Pewaukee, Wis.

A Preaching-Teaching-Reaching mission was conducted by the First Luth. Church during the year. Dr. J. M. Jensen, the editor of The Ansgar Lutheran was the leader. A number of homes were visited and new interest was shown in the work of the church.

The kitchen in the church hall has been remodeled and greatly improved during the year.

A Junior Choir has been organized and is directed by Mrs. Lilian Hermansen. The members of the choir were provided with white robes in time for Christmas. The mothers of the choir members sewed the robes; the material for the gowns was donated by the women of the church.

Mrs. Christine Robertson, the last of the charter members of the congregation, passed away during the year. Her children donated a beautiful altar cross in her memory.

Natural gas for heating purposes has been piped into Scranton. Gas has been installed in the parsonage.

The First Lutheran Church is seriously considering to secure the service of a full time pastor. However, at a recently held meeting the congregation has decided first to make certain improvements on the place of worship.

A younger man, a former member of the church council of the congregation, passed away from the present life. The cause of the death of Leo Seeden was polio. He died in an iron lung. He leaves to mourn him his wife, three little daughters, his parents and two sisters.

In the Immanuel Luth. Church near Coon Rapids Miss Rhode Johansen was employed to teach Daily Vacation Bible School.

Various improvements have been made in the church hall during the year.

A Fellowship Gathering is held a month, mainly for the young couples. A Bible study and a fellowship hour is held.

The pastor has done extra during the year such as teaching the Sylvan Lake Bible Camp in Alberta, presenting papers at Co Ministerial meetings, and participating in anniversaries of former charges.

Selma, California. Miss Solveig Somming has visited with Dr. Dagmar Petersen and the Misses Agnes and Marie Petersen, in Selma, on her way to Norway on furlough from the Central Mission. Miss Somming spoke at the Sunday school here and showed interesting colored slides from the mission field.

The quarterly meeting of the Lutheran Youth Fellowship was held at Kingsburg at the Concordia Lutheran church, Rev. J. A. Martin, pastor, on Friday night, January 16. Two hundred young people attended. The speaker was the Rev. Clarence Lund, pastor of Pella Lutheran church at Del Rey. Included in the evening's activities was a Bible quiz with participants from each Luther League in the area. The league from Trinity Lutheran church, Fresno, was the winner with a perfect score. The Fellowship is composed of young people throughout the Fresno area. The next meeting will be April 17 at Trinity Lutheran church, Fresno, and will be the organizational annual banquet. In attendance at the Kingsburg meeting were these young people from Selma: Ronald Andersen, Galen Clausen, Bob Nielsen, Rick Petersen, Rita Christensen, Kay Cowan, Patricia Zeifert, Janet Hansen, Irene Hansen, and the pastor, Rev. Mrs. Christensen.

A program planning committee of the local Luther League met at the parsonage in the evening of January 17, outlining activities through July. Highlights in these plans will include a meeting on February 6 when Leagues from Reedley and Del Rey will be guests. On February 20, Youth Sunday will be observed in our church when the Luther League will be in complete charge of the evening service. On March 6 the sponsors of

(Continued on page 6)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

Comments to the Pension Board

Mr. A. V. Neve's article in today's paper speaks for us. We have had other letters about the subject. We warmly welcome any clarification the Pension Board is able to give.

It is not our intention in these notes to blame any one. We have been debating and changing the pension for so long, so often, that it is rather difficult to understand. Long sessions at the annual conventions have been held and questions have been asked and answered. Yet we are not certain that many do not understand the whole problem. We believe it would be well if the Pension Board could clarify the problem in some simple questions and answers.

When we understand it, a new plan went into effect May 1, 1955.

There were 25 pastors, 34 pastors' widows and three receiving pension. They received a combined total of \$34,680.00. \$40.00 a month for a widow and \$40.00 a month for a pastor. The new plan calls for 8 per cent of the basic \$3,000.00 salary of the pastor. This amounts to about \$32,000.00. So the pension fund budget for 1955 is \$65,000.00. But the older pastors will not receive from the plan.

We have always feared that when the new plan was adopted the tendency would be to think of the obligation under the old plan from the point of view of

the pastor's energy goes into the upbuilding of the congregation and the synod. He is the "key man" in the money for home missions, the School and the administration of synod. If he retains his sense of purpose and lives till he is 75 he will no doubt smile at the oft repeated phrase, "key man."—Now the "key man" is forgotten.

As the older men die, the old plan will gradually disappear and the new plan take effect. It would be interesting to get a few figures on that.

Now the age of the pastors, those on pension and those that may possibly get to receive pension within the next 15 years.

It would be interesting to know how the old and the new plans are related.

How will the older pastors fare in the merger with the new?

Other questions can be asked, but we are certain we have raised enough by now.

"FORWARD WITH CHRIST"

We have received booklets and literature on the "Forward with Christ, Drive to be conducted in the early part of 1955. We think the committee has done a good job in setting forth the cause. An article appeared in the paper by Pastor K. M. Matthisen, which begins to lead the cause to the general reader.

We believe that there are a few general questions that will help the cause forward, if they are answered.

We have thought about that before, and we have also suggested it to some of our officials. At a recent congregational meeting at Spencer some of the questions were raised that we knew would be raised. We believe they must be answered in order to make the drive successful. We believe our people will respond, but they want to know, what the money will be used for.

We should know what \$100,000 will do for the Pension Fund? Why \$100,000? How is that sum related to the whole pension plan?

In view of the merger, is the \$100,000 enough, or too much?

Would it not be well to have some definite figures to indicate that the Board has the situation well in hand?

Then we come to \$100,000 for the School. It goes without saying that \$100,000 is not a big sum for an institution with five buildings. Boilers must be replaced and there is need of a new sewage system. "Old Main" is to have its face lifted and repaired.

But also here we have found that a break down of the figures may be of value. There are people with special interest in certain aspects of these projects. Can \$100,000 do the job? Or is more needed? This is no doubt the last big drive we shall have as a church. That in itself will make people respond. But the people will want to know how and why their money will be spent.

As the readers know the call is for \$350,000. \$100,000 for pensions to be added to the fund to take care of old pastors. \$100,000 for the School, and then \$150,000 for home missions.

The last item is very easy to explain. The more money we have for home missions the more new congregations can be started.

But it might also be well for the committee to explain the relationship here. We understand that as the money is received one third is given to each cause, and if we get over \$300,000 the balance will go to home missions. But suppose the School needs \$115,000, and the Pension Fund can get by on \$95,000? We raise these questions so that our responsible officials will be able to answer them. We are sure they can and will answer them, and we are sure it will do the members of the synod as well as the cause a great deal of good to have them answered.

APPEALING FOR FUNDS

Now and then we receive articles about certain things in the synod, and we are very grateful for articles. It is also natural that the author now and then may feel an inclination to appeal directly or indirectly for funds for the work they represent. But the rule is that funds for all causes must go through the synodical treasurer. It is also the rule that no one is permitted to appeal for funds to be used for specific causes outside the general cause, unless it has been approved by the respective boards and the church council.

We try to edit every article so that these principles are not violated. But if by the rush of work we should overlook any such appeals as we have described, the reader will know the principles that should be followed.

YESTERDAY IS TODAY

By Major Christine E. McMillan

Remarkable archaeological finds near the ancient city of Corinth, have brought vividly home to us the contemporaneousness of history. During the German military occupation of the territory during the last war, defense trenches were thrown up. One day Professor Oscar Broneer, of the University of Chicago, in charge of the expedition, which is under the auspices of the American School of Classical Studies in Athens, was walking among these grass-grown trenches. A bright glitter caught his eye. Something made him stop and pick it up, and to his wonder and elation he discovered it to be a fourth-century B.C. gold earring. Made in the form of a lion's head, delicately chased, with twisted snakes forming the loop, this object is now among the Corinth Museum's rarest possessions.

In the trenches was found considerable debris, including parts of statues and other valuable material which led to the discovery of the ruins of the foundations and parts of the superstructure of the formerly buried temple of Poseidon.

Among the rubble of these buried cities are found combs, hair pins, rouge pots, cooking pots, urns, vases, cups, goblets, as well as records of human living on tile and papyrus and engraved on stone, all telling of a life which closely parallels ours today in most of the basic details.

Professor Toynbee refers to the fact that history, the more we learn of it, becomes more and more contemporaneous. Speaking of one of the Greek writers and historians, he says that he suddenly became aware that "Thucydides, it now appeared, had been over this ground before. He and his generation had been ahead of me and mine in the stage of historical experience that we had respectively reached; in fact, his present had been my future."

I think this is what makes the Bible of such value to us today. Much is difficult to understand. Much is particularly interesting to the casual modern mind when it speaks of human emotions, of human faith and weaknesses, and fears and hopes and aspirations. God at work in the lives of men and women, leading, inspiring, saving, raising up, delivering, cherishing, at last redeeming through his great immortal, eternal love, then it is that the Bible speaks to every age.

Those who come to life for us in its pages, have lived where we are today—their present was our future. Their faith, their confidence, built up through experience and their triumph, can be translated into the terms of the daily living of this whirling twentieth century.

We know the anguish in David's heart when he cried, "O Absalom, would God I had died for thee." We know what Job meant when he prayed, "Oh, that I knew where I could find him," and when St. Paul speaks of that "thorn in the flesh," which was ever with him, there are many who understand.

It is this sharing of a common humanity which gives us kinship with those of distant ages, and gives us confidence to put our trust in their experience of God. Their claim for ourselves their great affirmations of faith, their confidence in an unchanging God speaks to our hearts, and their victories through faith, in spite of human failure and weakness, make it possible for us to believe that as it was for them, so it can, and will be for us.

The past is not dead and done with. It lives in the present, just as our lives, and what we make of them, will live for unborn generations.—The War Cry.

Christian University on Sumatra to Be Named after Dane.

The Batak-Church in Indonesia comprising some 600,000 members in 1,100 congregations is now erecting a Christian University on Sumatra and the University is to be named after the Danish missionary, Ludwig J. Nommensen, who was sent out in 1862 by a German mission society and became "the apostle to the Bataks." To complete the first stage of the building the sum of 1,000,000 kr. must be raised, and it is estimated that in all the University will cost about seven times that amount. The founding of the new University is supported by the Lutheran World Federation and it is to have faculties of Divinity, Law, Medicine, and Arts.

BOOK REVIEW

"You Can Conquer," by Clarence E. Macartney, Abingdon Press, 158 pages. Price \$2.

This book will help readers to do what the title says—conquer, conquer fear and hate. "You cannot at one and the same time paint the features of Christ into your life and paint another face with the brush of enmity and hatred." The book will help others to conquer temptations. "In every breast there is a Garden of Eden, a man or a woman, an Adam or an Eve, and a serpent of temptation." "A safeguard against temptation is to keep ourselves in the friendship of Christ." "The world will always say, 'You made your bed and must lie in it'; but One greater than the world has said, 'Take up

thy bed and walk. Thy sins are given.'" Other chapters deal with loneliness, wounds of the heart, sorrow, discouragement, the mind, body, surroundings, your past, death. One might call these chapters sermon essays. They have been called "messages." They are applied psychology. As such they draw heavily on examples from the Bible and from life of today. These examples warn, exhort, and encourage. The style is simple, and smooth. The content is marked by clear thinking and polished workmanship. These "messages" I am sure, help many to be Christians even in "Caesar's household."

K. R. Jensen

CHURCH NEWS FROM HERE AND THERE

Writings Found Growing Group

Washington, D. C.—Hutterites, descendants of a religious group of some persons who migrated to this country from Russia in the 1870s, now number more than 8,500 and are the "fastest growing population," according to the Population Reference Bureau, a private research organization.

Hutterite birth rate averaged over 1,000 population between 1941 and 1950 as compared with the national average of 24.1, the agency said. At the same time, it added, the Hutterite birth rate dropped, under the sect's comprehensive free medical care program to 4.4 per 1,000 as against 10.2 for the entire United States.

The population agency said the Hutterite "rate of natural increase" (difference between the birth and death rates which shows how fast a given population is multiplying) is 41.5 per 1,000 compared to 13.9 for the whole U. S. A 1951 report by the U. S. Public Health Service's National Institute of Health said that severe mental illness is rarer among Hutterites than in any other group in the country.

The report said a study of the sect showed only one suicide, one divorce and two separations recorded since it came to this country 80 years ago, and there have been no known cases of child abandonment of children, no crimes and no incidence of arson, physical violence or attempted homicide. Hutterite children are "genuinely loved" and grow up in a community fully organized to help them and their parents in the process of child-rearing, the report added.

Hutterites originated in 1528 when a group of Tyrolean peasants influenced by the Anabaptist preacher Jacob Hutter fled to Moravia to escape persecution in their homeland. Eventually they and fellow believers from many European countries—in virtually all of which the sect members were persecuted—found sanctuary in Russia and remained there for several centuries.

Those who came here from Russia settled in South Dakota but their descendants now live in 91 colonies spread over that state, Montana and several Canadian provinces.

The colonies are completely agricultural, with a smattering of trades and crafts vital to farm life being practiced. Life within the colonies is on a communal basis with all property in common.

Hutterites are known for their thrift, general prosperity, remarkable farming skill and their strict adherence to the most extreme simplicity of living, but the sect's beliefs have involved it in many difficulties with local governments in both U. S. and Canada.

These troubles arose over the Hutterites' refusal to take oaths, engage in military service of any kind or send their children to public schools, as well as over the sect's beliefs that private property is "sinful" and force under any circumstances is "wicked."

Several Canadian provinces have enacted laws restricting the acquisition of land by sect members. In Montana and South Dakota similar measures—and others aimed at making Hutterite conscientious objectors subject to prosecution as felons—have either been killed by gubernatorial veto or narrowly missed passage by the legislature.

Private School Enrollment Growing Rapidly

Washington, D. C.—Enrollment in the nation's private and parochial schools is increasing twice as rapidly as in the public schools, the United States Census Bureau reported here.

Since 1848, the first year for which such data is available, the number of public school pupils has increased by 4,800,000, or 20 per cent, whereas the number of private and parochial school pupils has grown by 1,200,000, or more than 40 per cent.

American school enrollment has hit an all-time high of 36,000,000. Elementary enrollment (first 8 grades) now stands at 24,400,000, the Bureau estimated, high school enrollment is 7,700,000, and college enrollment 2,400,000. In addition, 1,500,000 children under six were in kindergarten classes.

Enrollment in private and parochial schools below the college level is 4,000,000 and in the public schools 30,000,000 the Bureau said.

The Roman Catholic parochial school system is estimated to account for 90 per cent of the non-public elementary school enrollment and 80 per cent of the private high school enrollment, although no exact figures are available.

In any event, the census report shows conclusively that private schools are making rapid gains on the elementary and secondary level, with the private school system now far larger than it ever has been.

Jail Wall Has Picture of Christ

Pierre, S. D.—There's a picture of Christ at Gethsemane painted on a once-unadorned wall of the city jail here.

Behind it is the story of a young laborer, arrested as a drunk, who painted it and thus cut 14 days off his 15-day sentence.

Police Chief Morris Michaelson tells the story this way:

For some time he had been wanting a picture to dress up a drab wall in the city jail. Then Jack Rencounter, 24, Pierre, was jailed for being drunk. Chief Michaelson went into the cell block shortly after the man was arrested and noticed Mr. Rencounter was sketching pictures of horses on the sides of a pasteboard box.

"He seemed like a pretty good artist," Mr. Michaelson said, "so I asked him if he wouldn't like to paint a picture to decorate the jail-house wall."

Mr. Rencounter consented. The chief furnished him with some paint brushes and a picture of Christ praying at Gethsemane. Mr. Rencounter applied a priming coat to the plaster wall and started copying the picture.

"As he got along with his work," Mr. Michaelson said, "I could tell he was doing a pretty good job. So I told him that when he was done with the painting I would let him out of jail."

"He finished in seven hours, which was a little faster than I thought he would. But it was a beautiful picture, and I let him go."

Chief Michaelson said he shellacked the four-by-four-foot painting, and plans to leave it on the wall permanently.

"You really have to see it to appreciate how good it is," he said. "We have had quite a number of people come into the jail to look at it."

Alaska Presbyterians Put Up Church in Day

Anchorage, Alaska—Members of the Hillcrest Presbyterian congregation held the first service in their new \$10,000 prefabricated church which was put up in one day here. Many people not belonging to the congregation helped in its construction and finishing.

The congregation, which has only 10 members, had been holding services attended by an average of about 35 worshippers in a quonset hut on the church site for more than a year.

When the prefab building (which cost \$6,200 F.O.B. Portland, Ore) arrived here, some 50 to 60 persons, including local businessmen, carpenters and other building trades workers and

a number of servicemen stationed here, pitched in to help put it together. Many of them returned on subsequent days to install its plumbing, heating and lighting facilities and its interior furnishings.

Financing of the new church was largely provided by the Board of National Missions of the Presbyterian Church in the U. S. A.

The Rev. Winthrop Ware, who had been serving the congregation on a part-time basis, has been installed as the church's full-time pastor.

Theologian Sees Secularism Tide Running Out

Montreal—Dr. Richard Niebuhr of Yale Divinity School said here that the tide of secularism in the United States is running out and is being replaced by a growing "interest in the Christian faith."

In an interview, the theologian said the revived interest in religion is expressed on one level by the juke box tune "Talking to the Man Upstairs," and on another by a "kind of fright

religion, in response to the feeling that we need religion to preserve western civilization.

"But there is something deeper too," he added. "The people want to know about the meaning of life; the tide of secularism has run out."

He continued: "The Church in America has been, with all its wild diversity, very close to the people, much closer than in Europe.

"There is a deeply religious strain in American life. It is something that has always been there, and now it is coming to the surface."

Dr. Niebuhr noted that Protestant church membership in the U.S. has been increasing more rapidly than the population, and publishers are finding a wide market for religious books.

He said he "noticed a change in the climate" at Yale, where he is professor of theology and Christian ethics, and at other universities.

"Students are interested in finding out more about theology," he declared. "This can be seen in the develop-

ment of departments of religion, election by students of courses in religion, the appointments of chaplains."

Dr. Niebuhr, a brother of Dr. F. H. Niebuhr of Union Theological Seminary, New York, is on leave of absence from Yale to direct a survey under a \$65,000 Carnegie Corporation grant, of theological education in America.

He left here for Queen's University, Kingston, Ont., after conferring two days with officials of McGill University's divinity faculty. Later was to attend a survey-sponsored conference in Toronto of theological colleges in Central Canada.

The 14-month survey was set up by the American Association of Theological Schools "to gain something of an over-all picture of what is going on in theological education in the United States and Canada." A final report due in 1956.

The survey will cover trends in enrollment, selection and counseling of students and methods of training.

ANSWERS TO PUZZLE ON PAGE 10

J	E	A	R	I	M
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program committee is composed of Leland Jorgensen, Eric Christensen, Galen Clausen, Rita Christensen and Karen Cowan, with their sponsors, Mrs. Christensen and Mr. and Mrs. Paul Petersen.

Camp Douglas, Wis. Dr. Hans C. Jersild will dedicate the St. Stephen's Ev. Lutheran Church at 2:30 p.m., on Sunday, April 24th. Former members and friends are invited to come for the day and take part in the dedication activities planned for April 24-27. The tentative program schedule includes the following: Sunday School, 9:45 a.m., Mrs. J. H. Tennesen speaking; Worship, 11 a.m., Pastor A. S. Petersen, speaker; Dedication Service, 2:30 p.m., Dr. Hans C. Jersild; Films of construction, and Pastor J. E. Jacobsen speaking at 8 p.m.; Monday evening, Chaplain L. G. C. Petersen; Tuesday evening, Pastor J. H. Tennesen; Wednesday—Confirmation Reunion banquet 7 p.m., with Pastor Frank Nielsen as speaker. Anyone who wishes lodging during the Dedication week should contact Pastor Sidney E. Jorgensen.

PERTINENT FACTS CONCERNING THE NATIONAL LUTHERAN COUNCIL

The National Lutheran Council, which held its 37th annual meeting in Atlantic City, N. J., Feb. 1-4, 1955, was organized during World War I as a cooperative agency to further

the interests and activities of the Lutheran Churches in America.

Eight church bodies with a constituency of four and one-half million members, or about two-thirds of American Lutheranism, are represented in the Council. They are: United Lutheran Church in America (2,142,000 members); Evangelical Lutheran Church (920,000); American Lutheran Church (825,000); Augustana Lutheran Church (500,000); Lutheran Church (66,000); United Evangelical Lutheran Church (54,000); Finnish Evangelical Lutheran Church or Synod (31,000); American Evangelical Lutheran Church (21,000).

Cooperation in the Commission on Soldiers' and Sailors' Welfare during World War I convinced many church leaders that the various bodies could work together and that large responsibilities—too great for any single group—could easily be borne by a common cooperative agency. As a result, the National Lutheran Council came into being in 1918.

In its formative years, the Council's major efforts were devoted to the pressing problem of aid to needy Lutherans in Europe. From 1919 to 1945 more than \$7,000,000 was raised to provide food, clothing, shelter and spiritual care to victims of war, and to assist foreign missions cut off from their parent societies.

Again in World War II, the Council

(Continued on page 15)

NEWS AND NOTES

(Continued from page 2)

League will be responsible for the program and parents of the Leaguers will be guests. New confirmands will be welcomed at the May 1 meeting; on May 15 a wiener roast will be held, and on June 19, a swim party. The

THE PENSION FUND

By A. V. Neve

The other day I received a circular letter from the Pension Board wherein I read with amazement the following: "A motion has been passed, by your Pension Board, to provide further—that the minimum of the Pension Fund, as provided by the contributions of the Synodical Church body, does not apply to Pastors who receive an income from all sources in excess of \$1,200.00 per annum. However, whatever pension the individual Pastor has earned to his personal credit, through allocations of the congregation's contributions and his own contributions, shall be made available to him, on an actual basis, at the date of his retirement." As I see it, this motion by the Pension Board violates the general principle of pensions that all pensioners are to be treated alike. Pension is postponed reward for service faithfully rendered. If this motion is adopted by the Board, it will make our Pension Fund a charity fund. Retired pastors should not be subjected to such a hu-

miliation. That the U.S. government has amended the Social Security Law to include pastors does not relieve the Church of its responsibility toward its pastors as to pension.

The worst feature of this motion if adopted is that it will make our Pension Fund Board a Synodical FBI that shall investigate the private affairs of retired pastors. Let there be no McCarthyism in church affairs!

It should be mentioned that the pastors who are now receiving pension, and those who will retire within the next fifteen years, were in the active ministry of our Synod when the present Pension Fund was started. They paid the dues that were required by Synod, and they worked in their respective parishes to raise the endowment, and that the annual quota for the pension fund could be paid in full. Are they now to be penalized because they are in the upper bracket as to age?

Lutheran Approach to the Nisei

By D. G. M. Bach

This article will not be an answer to the much repeated question of statistics. That question has been asked ad nauseam (meaning till one is ready to vomit) ever since we started our work here; until last summer our people rebelled against the burden put on it by the persistent attempt to fit the round peg of foreign missions methods into the square hole of home mission policies. But this year we have, it seems, gotten back to a good way with this basic rule: Above all things have a fervent love for one another. And while I was writing this sentence, the front door bell rang, and with it came the answer to: "What about results?"

Mr. Tsutsui came all the way from Watsonville and renewed his promise of a substantial help for building a unit of the home for the aged, and left us a token in the form of a cheque for \$25. Thinking backwards, this visit is a part of a long story that started some years ago when I had gone over to the De Wolf Avenue camp to pick up some boys that had promised to come to Sunday school. When I got to the camp, they had changed their minds, or some one had changed it for them. As I was pulling out of the camp, little Mary T. was running and said: "I want to go to Sunday school." That was the start; presently both Mary and her sister were under instruction for baptism, and became members of the Pella Church.

The family (a widowed father and two teen-age daughters) moved to Watsonville. I received a letter from the pastor of a Nisei Presbyterian church in Watsonville. Would I transfer Jane and her sister to mem-

bership in the local church. Of course I would. (Mr. T. tells us that Jane was transferred, but Mary wanted to stay a Lutheran.)

Today the father sat down with us and talked. In the few minutes that we were together, we covered a lot of ground. We even got to the significance of the ecumenical assembly at Evanston, and about the great Lord who is enthroned far above denominational differences. He made the shrewd remark: Religion can't be made into a law. That was not only a shrewd remark, but it epitomizes the fundamental meaning of the Gospel. Was he going along with his daughters, and join the church? Well, he said, I am coming along, but at the age of sixty one does not easily change his mode of thinking, and I was raised a Buddhist. But this I got out of the talk, that the head may be Buddhist, while the heart is Christian. And that which comes from the heart is the real person.

I thought of the words of Christ, who one time made the remark about a "heathen": "I have not seen so great a faith, no, not in all Israel," and of the great Augustine, who confesses that he finds the Christian faith in the hearts of even the "heathen,"—and helped lay the foundation of an ironclad dogmatic system that ended its career by burning heretics. Perhaps they didn't understand Augustine.

They come to us, these people, with their problems, when they have no other place to go. Where can they find an asylum? Where, in the whole wide world, ex-

(Continued on page 15)

New Opportunities for the Church in Japan

CASE STUDY OF A "YOUNGER CHURCH"

By Lloyd Neve

Before we talk about the Christian church in Japan, let's get "oriented" to this section of the Orient.

Eighty-eight million people are jammed onto this little island the size of Ohio. They boast the highest literacy rate in the world, ninety-eight per cent, and the finest transportation system in the Far East. There are other things too that set them off from all other people in the Orient. That they are hard-working is well evidenced by their post-war recovery, which has erased almost every sign of the war-time destruction, and has left them in most if not all respects, better off than in 1939.

Theirs, also, is a monolithic society, knit together by a standard language spoken by all, drawing its customs and morality almost entirely from the two prevalent religions, Shinto and Buddhism, and even resembling in its homogeneity a national "family" with the Emperor as the head and his subjects as the children. This explains why the Japanese respond to certain situations, e.g., the 1945 surrender, or the present hydrogen bomb tests, not as individuals or as parties, but as a unit, like a large family.

But this family system, which has made their society largely resistant to great change—including change to Christianity—and which has provided definite standards of conduct for individuals, has been seriously challenged by the events of the decade 1940 to 1950, and now is facing disintegration particularly in urban areas. This disintegration leaves the present generation without the guidance of previously accepted norms, and simultaneously opens the door to every outside influence, both good and bad.

Buddhism and Shinto have little spiritual vitality. This is not to say they don't exist. Their strength lies in the fact that the forms and culture they represent are woven into the very heart of the family system, as in the case of Buddhism, and into the heart of the nation as a chauvinistic group in the case of Shinto. But they provide little or nothing of interest for the generation under thirty.

Coupled with this breakdown in many of the old forms, and urged on by the same post-war developments, the Japanese have been very friendly to, and have shown interest in, not only Americans and America, but also Christianity, which they inevitably associate with America and everything they know about America.

Several concrete examples may serve to illustrate this. In the territory to which I was assigned as a missionary in Japan, we started work in about fifteen towns and villages, most of which had been completely unevangelized. In every case, people have come regularly to our meetings, mostly young people, and many of them have been baptized. However, the significance of the number fifteen is not that these are all the lo-

calities we have been able to get into, but rather, that these are all that we have had time for.

Church attendance is a second indication. Taking the Lutheran church in Kurume as an example, never a Sunday goes by without there being a half-dozen more new "inquirers," almost always young people, in the church. They don't always come back. But it is a fact that new faces can be seen in almost every church every Sunday.

But that which gives the broadest indication of the receptivity in the Japanese people is the Lutheran Hour. Brought to Japan by the Lutheran Church Missouri Synod, after three years it now is carried on thirty stations. The excellence of this series is evidenced by the fact that one of the Japanese Lutheran Hour programs was awarded second place in the all-Japan 'Radio Program of the Year' contest. It was awarded this high honor over one hundred other programs, which included all of the "big-time" radio shows.

The fact that the Lutheran Hour's Tokyo Office receives over three thousand pieces of mail a week and that more than a thousand listeners a week start the Bible Correspondence Course (150,000 in three years) is evidence again that we are being offered a very unusual opportunity for sowing the Word of God.

To say this, however, is not to say that millions are turning to Christianity. They aren't (although the Lutheran church did have better than a ten per cent increase last year). It is only to say that many of the old barriers have been broken down, that where formerly there was resistance, now there is receptivity. The full task of evangelism is still ahead of us.

As to the weaknesses of the church, they are obvious and too apparent, particularly when placed up against the tremendous task that awaits it.

For one thing, the church is small, like a tiny island in the vast sea of unevangelized Japan. There are only 400,000 Christians, three-fifths of them Protestants. Seventy-five per cent of the Protestants are in the Korean peninsula, the United Church of Christ in Japan. The Lutheran church can claim only about 9,000 members, most of them members of the Japan Evangelical Lutheran Church. It has about fifty congregations, and roughly the same number of pastors.

Another weakness becomes apparent in the changing post-war atmosphere. Being constantly hemmed in and hindered in their outreach, the pre-war churches had band together defensively, to hold and protect any gains they made. This often made the churches a closed family circle, with rich fellowship inside, but with very little communication to those outside. Carrying this over to today, many of the older congregations are still deferring where they should be attacking. People outside a

ing to hear what they have to say, but all too often
y can never be heard outside the church.

Thirdly, the church has become financially dependent
America, and thus loses not only the financial sup-
t that should come from its own members, but also
spiritual blessings of good stewardship.

The last weakness, at first glance, might look like an
et. The membership of the Christian church in Japan
drawn almost exclusively from the upper and middle
ases: professional men, business men, men high in
educational or political circles. But it is a serious weak-
s because we lack the "common man" in our church.
In the whole JELC we don't have fifty farmers. The
percentage of laboring people is about the same. Until
touch this strata of society we'll always be working
the periphery, never at the heart.

But don't think that the day has been lost. Even the
weakness of an upper-class membership is also a
length, precisely because the church does have capable,
well-educated, influential, and devoted Christians, who
not only are learning to support their church but also
provide excellent Christian leadership outside the
church. A good example is Katayama, leader of the
Left-wing Socialists, who is a professing Christian.

Other weaknesses, too, have their counterbalancing
strong points. Though the church is small numerically,
it is coming from two directions. We have a record

enrollment of over fifty students in the Lutheran The-
ological Seminary in Tokyo, which means more than
ten new pastors a year. Likewise, sister churches in
America and Europe have sent to the Lutheran church
in Japan since the war nearly three hundred mission-
aries, ten times as many as there were in pre-war Japan.

Thirdly, this new advent of both missionaries and
young native pastors is even now awakening the church
to the interrelated needs of stewardship and evangelism.
It is a new situation and they have to grow into it, but
these two emphases, it can be said with all honesty, have
been at the center of the last two General Conventions
of the JELC. Definite steps are being taken for evan-
gelization of rural and of industrial areas. And the
churches are becoming more and more aware of the fact
that they must become self-supporting to really grow.

The final point, the most heartening one in many
ways, bears emphasizing. The whole Christian church
in Japan, as well as the Lutheran church, is under the
leadership, control, and direction of the Japanese them-
selves; the missionaries are just adjunct to it. It is clear
that in order not only to survive, but more important
still, to penetrate to the heart of their people, the church
in Japan must be autonomous, indigenous, and self-
supporting. We can thank God that the first two are
true, and that the third has good prospects of realization.

—Frontiers.

U. E. L. C. CALENDAR OF MEETINGS—1955

	Organization	Place
Feb. 25	Board of Education	Dana College
Feb. 26	Board of Examiners	Dana College
Feb. 27-30	Evangelism Conference	Milwaukee, Wis.
Mar. 8	Exe. Youth Bd. Meeting	Dana College
Mar. 15-16	Bd. of Foreign Missions	Dana College
Mar. 18	Stewardship Committee	Dana College
Mar. 20	Synodical Youth Sunday	
Mar. 7-8	Synodical Church Council	Dana College
Mar. 8	Exe. Com. of Bd. of H. Miss.	Dana College
Mar. 9-10	Board of Home Missions	Dana College
Mar. 14-15	Church Workers Institute	Dana College
Apr. 14-16	Bd. of Trustees of Dana	Dana College
Apr. 14-17	Minn. Dist. Luther Leag. Conv.	Hutchinson, Minn.
Apr. 26-27	Synodical Church Council	Dana College
Apr. 28-31	National Luther Leag. Conv.	Dana College
May 15	"Forward With Christ" Sunday	All our Churches
May 23	Bd. of Dir. of L. P. H.	Blair, Nebraska
June 9-12	No. Dak.-Mont. Dist. Conv.	Trinity, Kenmare, N. D.
June 21-26	Synodical Convention	St. Pauls, Lynwood, Cal.
June not known	Leadership Tr. School	Dana College
July 2-9	Atlantic Dist. Bible Camp	Lake Winnepesaukee, N. H.
July 5-7	Meeting of repres. of all four merging groups	
July 3-24	Upper Mo. Luth. Bible Camp	Northfield, Minnesota
July 17-23	Wisconsin Dist. Bible Camp	Epping, No. Dakota
July 24-30	Iowa Dist. Jr. Bible Camp	Spencer Lake, Waupaca
Aug. 7-14	Iowa Dist. Sr. Bible Camp	Lake Okoboji
Aug. 14-20	Iowa Dist. Family Bible Camp	Lake Okoboji
Aug. 25-28	Illinois Dist. Convention	Lake Okoboji
Sept. 1-4	Atlantic Dist. Convention	Edmore, Michigan
		St. Peters Church
		Salmonhurst, Canada
		Graettinger, Iowa
Sept. 8-11	Iowa District Convention	Clinton, Wisconsin
Sept. 15-18	Wisconsin Dist. Convention	Not Known
Sept. not known	Nebraska Dist. Convention	Geneva, Minnesota
Sept. 6-9	Minnesota Dist. Convention	Brush, Colorado
Sept. 14-16	Board of Dir. of Eben Ezer	Castro Valley, Calif.
Sept. 12-16	Pacific Dist. Convention	Oaks, Oklahoma
Sept. 18-19	Synodical Church Council	Dana College
Sept. (Tent.)	Exe. Youth Board Meeting	Not Known
Oct. 3-5	Wisconsin Luther Leag. Conv.	Not Known
Oct. Not Known	West Canada Dist. Convention	

THE LUTHER LEAGUE

Homer Larsen, Editor



ALL LUTHERAN YOUTH LEADERS' COUNCIL

Wartburg Seminary, Dubuque, Iowa was the scene of the 1955 meeting of the All Lutheran Youth Leaders' Council January 4 to 6.

This council consists of the Youth Directors, their assistants, secretaries, and representative League officers of all Lutheran bodies in America.

The accompanying picture shows the Council in session with Dr. Marcus Rieke of the ALC serving as host and chairman. Our UELC Lutheran League president, Pastor LeRoy Andersen, is seen at right in the back row. Our treasurer, Stan Hansen, is the fifth from the left in the second row. Those in the front are (left to right) Dr. Wilton Bergstrand of Augustana, Pastor George Robertson, UELC, Pastor Carroll Hinderlie of ELC, Pastor Merton Strommen of LFC, Pastor H. Andersen of AELC, Pastor Leslie Conrad of ULCA, and Pastor Elmer Witt of Missouri Synod Walther League.

The Council meets annually for the purpose of sharing developments and trends in Youth Work and of exchanging ideas and printed materials and audio-visual aids.

The program of the conference includes lectures and discussions on subjects relating to our work as Christian Leaders among the youth of our churches.

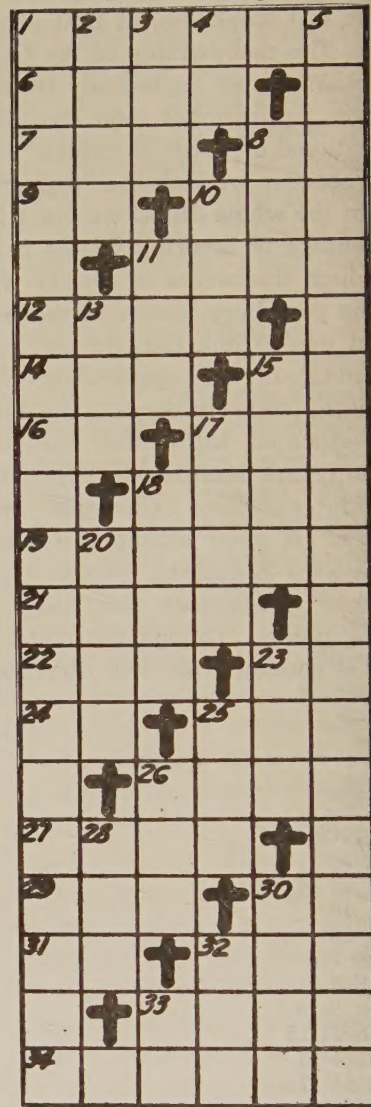
This year the subjects studied were:

- Sex Education—Dr. Dar Roa
- Fact Finding Surveys—Pastor Chester Patten
- Helping Our Pastors Counsel—Dr. William Hulme
- Volunteer Services—Mr. Wilfred Sager
- Plans for 1957 LWF Youth Meeting—Dr. Rieke
- Youth Evangelism—Rev. Conrad Thompson
- Lutheran European Youth—Dr. Bodensieck
- Alcoholism—Mr. Eimo Hinrichs

An interesting sidelight of the conference was a trip through the Trappist Monastery located south of Dubuque.

BIBLE CROSSWORD PUZZLE

By R. S. DeLong



ACROSS

1. Border mountain of Judah. Joshua 15:1.
6. A species of tree. (Plural) Hosea 4:13.
7. And be thou planted in the . . . Luke 17: 8.
8. For . . . is a chosen vessel unto me. Acts 9:15.
9. If therefore ye have not been faithful in the . . . (Abbr.) Luke 16:11.
10. A Levite porter. (Abbr.) Nehemiah 11:1.
11. There is a lion in the . . . lion is in the streets. Proverbs 26:13.
12. But he shall surely be stoned, or . . . through. Exodus 19:13.
14. A metal imported from Tarshish. Ezekiel 27:12.
15. Before the length of an hundred cubits was the . . . (Abbr.) Ezekiel 42:2.
16. Righteous man. (Abbr.) Matthew 10:41.
17. Phoenician and Canaanite god. Isaiah 46: 18.
18. Elder brother of Moses and Miriam. . . Numbers 26:59.
19. And . . . that I have loved thee. Revelation 3:9.
21. March 2 is observed as a saint-day for . . . CHAD.
22. Even as a . . . gathereth her chickens under her wings. Matthew 23:37.
23. In the . . . of the reign of king Belshazzar.

(Continued on opposite page)

THE MONTH AT DANA

The first snowfall of the season transformed the Dana campus into a wonderland of glaring, white expanses and deep violet shadows. The snow fell in large, soft flakes, mercifully clothing the naked trees and frosting Old Main and Pioneer Memorial with a white topping.

The beautiful flakes of snow brought to the campus a feeling of peace and merrymaking. Students and faculty members alike jumped over the barrier age has erected and became children again in their enjoyment of nature's surprise. "Fox and Geese" was played in the snow in front of the Girls' Dorm. Students hunted up sleds from the faculty members who had small children and went sliding down the College hill, joined by some of their instructors. Dean of Men Jack Ben-

sen, who lived in Florida until this year, tried an experiment in skiing. His experiment, unfortunately, ended in a snowdrift.

The snowfall arrived just in time for Dana's Snow Carnival, and annual banquet co-sponsored by the

Women's Athletic Association and the D Club. James Thomsen, Denmark, Wisc., and Sandra Lamb, Blair, Nebr., were elected Snow Carnival king and queen by Dana's student body and were crowned at the banquet, held Jan. 22.



The 1954-55 Dana College Girls' Basketball Team: front row, left to right: Eleanor Wohlers, Missouri Valley, Iowa; Nancy Iversen, Elk Horn, Iowa; Nadine Walker, Manilla, Iowa; Arliss Petersen, Little Sioux, Iowa; LaVonne Petersen, Council Bluffs, Iowa; and Bonita Peterson, Shelby, Iowa.

Back row, left to right: Coach Wayne Armer; Donna Christoffersen, Neola, Iowa; Audrey Ericksen, Glenville, Minn.; Beverly Eriksen, Denver, Colo.; Betty Loppnow, Racine, Wisc.; and Geraldine Adams, Soldier, Iowa.

The Dana girls' basketball team won its first scheduled game Jan. 15 with a score of 38-30. The team played Concordia College, Seward, Nebr., in the Dana Gym. This was the team's second scheduled game. Its first game with Tarkio, Dec. 7, was a loss—32-37. A basketball tournament is scheduled here Jan. 29, and three other games are scheduled during February.

Most of the girls on the team are from Iowa and have played on winning high school teams there. Freshman Nadine Walker, Manilla, Iowa is Dana's outstanding defense player. Nadine played basketball both years in junior high and all four years in high school. During three of those years her team won the county championship.

Scoring an average of 16 points a game, Freshman Arliss Petersen, Little Sioux, Iowa, is the leading scorer on the girls' team. Arliss also played basketball during her high school career, the first year on the substitute team and the remaining three years on the first team. During her junior year, her team won the county championship, and dur-

ing her senior year took third place in the district. The team won a total of 45 games and lost 5 games during those two years.

The Dana boys' basketball team won over Midland College, Fremont, Nebr., on Jan. 25 with a score of 79-69. The team lost to Sioux Falls, Jan. 10, with a score of 81-92, and lost to Tarkio, Jan. 21—64-72.

Dana's second semester started Jan. 24. The number of students enrolled in this semester is 235 as compared with 247 last semester. This is the normal 5% drop in American college enrollment at mid-term.

Dr. E. C. Cooper of King's Mountain, N. C. has joined the seminary staff for the second semester, substituting for Dr. C. B. Larsen. Dr. Cooper is a graduate of Roanoke College, Salem, Va., and received his M. A. from Princeton University. A graduate of Mount Airy Theological Seminary in Philadelphia, Dr. Cooper did residence work at Hartford Seminary, Hartford, Conn., and there received his Ph. D. in the New Testament.

(Continued on page 16)

(Continued from page 10)

a vision appeared unto me. (Abbr.) Daniel 8:1.

Hebrew form of God.

And as the Father gave me commandment, even . . . do. John 14:31.

Do good in thy good pleasure unto . . . Psalm 51:18.

And when the seven among . . . thousand. Mark 8:20.

And ye receive not . . . witness. John 3:11.

Which is the token in . . . so I write. (Abbr.) 2 Thessalonians 3:17.

So shall they be sorely pained at the . . . (Abbr.) Isaiah 23:5.

Father of Shimei. 1 Kings 4:18. (R.V.)

One of Christ's ancestors. Matthew 1:13.

And . . . and joined himself to a citizen of the country. Luke 15:15.

DOWN

And immediately . . . his hand, and caught him. Matthew 14:31.

To the chief Musician upon Jonath- . . . -rechokim. Psalm 56:1.

Jesus answered, Thou sayest that I . . . king. John 18:37.

And that repentance and . . . should be preached in his name. (Abbr.) Luke 24:47.

For I am . . . and ye shall find rest unto your souls. Matthew 11:29.

The . . . appeareth, and the tender grass sheweth itself. Proverbs 27:25.

An unclean beast. Leviticus 11:19.

And his name shall be called . . . (Abbr.) Isaiah 9:6.

And lead . . . away to watering? Luke 13:15.

A Roman Emperor. 2 Timothy 4 (margin).

Canst thou bind the unicorn with his . . . in the furrow? Job 39:10.

A Horite chieftain. Genesis 36:27.

A son of Zerubbabel. 1 Chronicles 3:20.

And these men the sons of Zeruiah be . . . hard for me? 2 Samuel 3:39.

And he answered and said, I go, . . . and went not. Matthew 21:30.

A Midianite king. Numbers 25:15.

But I have chosen you . . . of the world. John 15:19.

A town of Dan. Joshua 19:42.

A greater prophet. (Abbr.) Ezekiel.

That I will cause an . . . to be heard in Rabbah of the Ammonites. Jeremiah 49:2.

References are to the King James Version)

(Answers on page 6)

BY THE FIRESIDE

THE FAULT IS MINE

Sometimes God seems so far away,
The mists between so dense,
My heart is filled with sudden dread,
Foreboding, and suspense.
The very prayers I utter
Come straightway back through
space—
Too weak to make their faltering way
Up to the throne of grace.

And then again, God seems so near,
I cannot but believe;
His faintest whisper rings as clear
As vesper chimes at eve.
"I never leave thee nor forsake,"
His gentle whisper saith;
And what had caused my sudden
dread
Was just my lack of faith!
—Edith M. Lee.

A WORD FITLY SPOKEN

One of the well-known religious columnists of today has said that, above everything else, man yearns to be wanted—to feel that he has a place in the world, that however humble his employment, somebody needs his services. Perhaps that thought was uppermost in my mind one day when I happened to see the garbage collectors in the back yard making their usual weekly collections. One was a white man and the other a Negro.

Acting upon the impulse of the moment, I said to them: "You know I'm a preacher; now let me preach a little sermon." At once their faces lighted up with an expression of appreciation that I had taken notice of them and stood, buckets in hand, and listened intently while I said something like this: "I want you to realize that you have an important job, that in collecting garbage you are helping to keep the town clean and tidy, thus preventing the spread of disease. Your work contributes to the well-being of the citizens of the town, and your job may be just as important as that of the mayor's."

They both showed that they were greatly pleased, and the colored man took off his hat, smiled broadly, showing his pearly white teeth, bowed, and thanked me for the few words I had said to them about the importance of their daily employment.

Perhaps that incident might serve to teach us to be alert to say a word of encouragement to those who may need it in their daily tasks or in tests or trials through which they may be passing.

Another suggestion might be this: To see that those in our churches who have only meager gifts of talents are not overlooked but are encouraged and helped in their Christian life by being given such work as they may be able to perform.
—H. H. Smith.
—Lutheran Standard

GRATITUDE

The youngster started work as a stock room boy. Within six months, he was made salesman. In another six months, he was upped to sales manager. Six months after this, he was named general manager of the firm, and just short of six months more he was called in by the president of the firm. The president explained that he would retire at the end of the year and turn the presidency over to the youth.

"Thanks," said the youth.
"Look," growled the president, "you've been with this firm for only two years. I just told you that you'll be the new president at the end of this year and you say 'thanks.' Is that all you can think of to say?"
"Well," the youth said finally, "thanks a lot—Dad!"—Milt Hammer in Quote.

THE FOOL HATH SAID

One day the French infidel Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it."

Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a prophecy based on Daniel 12:4 and Nahum 2:4 when he said, "Man will some day be able to travel at the tremendous speed of 40 miles per hour."

Voltaire replied with, "See what a fool Christianity makes of an otherwise brilliant man such as Sir Isaac Newton. Doesn't he know that if a man traveled 40 miles an hour he would suffocate and his heart would stop?"

To top the irony of Voltaire's futile efforts, 25 years after he died his home was purchased by the Geneva Bible Society and became a Bible storage building, while Voltaire's printing press was Bible.
—The Living Word.

NO UMBRELLAS

In Louisiana there had been a long drought. A Negro clergyman decided to hold a meeting in the church in

order to pray for rain, and the whole congregation crowded in. The clergyman stepped forward and looked silently at his congregation. After some time he broke out: "The lack of faith in this congregation is a sin and a shame. I fear for your souls. Here we have come together to pray for rain, and not a single one of you has had enough faith to bring an umbrella with you."

THE DARK OF THE SOUL

I cannot find the stars tonight,
So black the sky bends over;
I cannot hear the happy winds
That glean the fields of clover.

I cannot see the bladed grass,
So dark the night-tide going;
I cannot hear the happy leaves
Singing their songs of growing.

But somewhere where the shadows end
Begins a newer story;
And somewhere past horizon's rim
The day is making glory.

And surely in the soundless darks
The honey-saps are flowing;
And somewhere waits the perfect bloom
A gracious Hand's bestowing.

—John of the Cross (1542-1591)

FRIENDS

A friend is like an old song,
Grown sweeter with the years;
A friend is one who shares our joys
And wipes away our tears.
A friend will look for goodness
In everything we do.
A friend is one who knows our faults
yet finds our virtues too.
A friend will share a crust of bread
Oh help to lift a load,
Happy are we who find a few
Good friends along the road.

—Author unknown

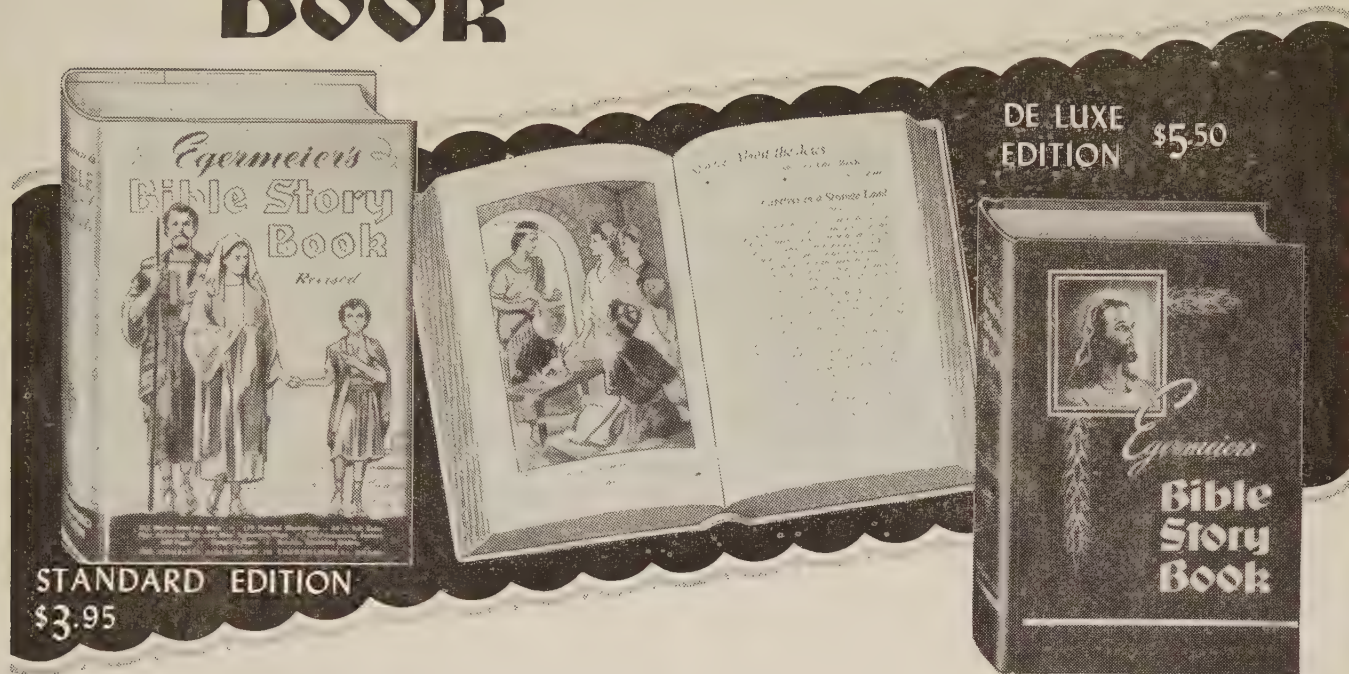
TREADING HIS WAY

The Southern Cross of Australia tells the story of a man pushing a cart through the crowded aisles of a big market. "Coming through!" he shouted, but no one moved. "Gang way!" he bellowed. A few men stepped aside, but most of the crowd were women—and not one woman even looked in his direction. Then a sudden thought struck him. "Watch your nylons!" he shouted. And the women scattered like chaff before the wind.

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58648.50	7550.00	1542.00	65880.00
Previously acknowledged	150373.94	15619.46	47784.32	13265.08	34238.49	5721.45	1274.46	32470.00
Dickson, Alberta, Can., the Ladies Aid in memory of Dale Westergaard	3.00					3.00		
Hutchinson, Minn., Dr. and Mrs. C. S. Jorgensen in memory of Aunt Mrs. Amelia Sorensen, Selma, Calif.	5.00				5.00			
La Grange, Ill., Mrs. Anna Jersild in memory of Mrs. Sam Petersen, Lincoln, Nebr.	5.00	5.00						
Flaxton, N. D., United Lutheran Church, Christmas offering	37.95		18.98		18.97			
Sleepy Eye, Minn., in memory of Nels Petersen of Trinity Luth. Church	10.00				10.00			
Beresford, S. D., Mrs. Anna C. Jessen	75.00				25.00	25.00		25.00
Moorhead, Ia., Bethesda Luth. Church	200.00		80.00	20.00	50.00			50.00
Moorhead, Ia., Bethesda Luth. Church in memory of Mrs. Hanna Larsen, Buellton, Calif. \$10, in memory of Olaf Sandvold, Denmark, \$10, in memory of Mrs. Sena Carlson Day, Blencoe, Ia. \$10	30.00				30.00			
Plainview, Nebr., Bethany Ladies Aid	17.64					17.64		
Fresno, Calif., Bethel Ev. Luth. Church	1812.44		800.00	112.44	450.00			450.00
Edmore, Mich., Rev. N. Bentsen	60.00		60.00					
Viborg, S. Dak., Spring Valley Luth. Church	206.66	14.81	50.85	35.00	55.00	10.00		41.00
Swan River, Man., Canada, the Luth. S. S.	11.00					11.00		
Pass Lake, Ont., Canada, Salem Luth. Church	52.75	20.75			32.00			
Hazelwood, Minn., Immanuel Luth. Church	123.73		40.00		38.08			45.00
Abdal, Nebr., Bethel Luth. S. S. for the Home at Oaks	5.00	5.00						
Council Bluffs, Ia., Luella Christoffersen in memory of Mrs. Christine Jensen	3.00							3.00
Kenmare, N. Dak., Mrs. Anton Staael of Nazareth Church	5.00				5.00			
Aurora, Colo., St. Mark's Luth. Church	76.00		26.00		25.00			25.00
Racine, Wis., Emmaus Luth. Church	650.00		250.00		200.00			200.00
Kaysville, Utah, Mr. and Mrs. W. B. Lamp	2.00							2.00
McCabe, Mont., Ebenezer S. S.	20.50	20.50						
Waupaca, Wis., Trinity Brotherhood in memory of Alfred Noem	2.00				2.00			
Minneapolis, Minn., Mrs. Sherman Bondo in memory of Danny Petersen, Underwood, Ia.	2.00	2.00						
Exira, Ia., Exira Luth. S. S.	100.00	50.00			35.00	15.00		
Exira, Ia., Exira Luth. Church	500.00		200.00	50.00	125.00			125.00
Harlan, Ia., Bertha M. Jacobsen in memory of John D. Jacobsen	5.00				5.00			
Plainview, Nebr., Bethany Luth. S. S.	25.00					25.00		
Eugene, Ore., in memory of J. O. Olsen of Bethesda Church for the Oaks Children's Home from relatives, Lincoln, Nebr.	7.00	7.00						
Eugene, Ore., in memory of J. O. Olsen of Bethesda Church: Minnie Madsen, Mr. and Mrs. Leon Madsen, Mr. and Mrs. Max Lease and Mr. and Mrs. Lewis Johnson, all of Coulter, Ia.	10.00				10.00			
Detroit, Mich., Northwest Trinity Luth. Church	125.08		45.08		40.00			40.00
Bone Lake, Wis., St. Paul's Luth. S. S. in memory of Doris Dueholm	2.00				2.00			
Bone Lake, Wis., Ladies Aid of St. Paul's Luth. Church: \$5 in memory of Doris Dueholm and \$5 in memory of O. W. Johnson	10.00				10.00			
Clifton, Ill., Zion Ev. Luth. S. S., contents of Birthday Bank	14.78	14.78						
Minden, Nebr., in memory of John O. Johnson: Mrs. Gertrude Wilson, Mrs. Floyd Bower, Mrs. Hannah Madsen, Mrs. Mildred Madsen, Miss Laura Hansen, Mr. L. M. Rummell, Pastor and Mrs. A. Hofgaard, Mr. and Mrs. Julius Hansen, Mr. and Mrs. Martin Jorgensen, Mr. and Mrs. J. Tillotson	9.00				9.00			
Salmonhurst, N. B., Canada, Lydia Ladies Aid	50.00			50.00				
Easton, Calif., Immanuel Luth. Church	150.00			150.00				
Spencer, Ia., Bethany Luth. Ladies Aid in memory of Mrs. Jens Petersen	5.00							5.00
Everett, Wash., Mr. and Mrs. Emil Flom in memory of mother, Mrs. Jens Lund	10.00				10.00			
Rockfield, S. D., St. Paul's S. S., Christmas and Birthday offering	15.61	15.61						
Farmington, Minn., Luth. Church	200.00		60.00		60.00			80.00
Minneapolis, Minn., Luth. Bible School for Rev. A. R. Petersen	8.33							8.33
Penn Yan, N. Y., St. Paul's Ladies Aid	4.00							4.00
Kansas City, Kans., Westwood Luth. Church, Thanksgiving offering	124.94							124.94
Kansas City, Kans., Westwood Luth. Church	200.00		100.00		100.00			
Denmark, Wis., Our Savior's Luth. S. S., Christmas offering	90.00	90.00						
Laurens, N. Y., Pastor and Mrs. Carsten C. Kloth as an example and in gratitude to St. Matthew's Luth. Church	10.00			10.00				
Brush, Colo., All Saints Church	85.44		35.44		25.00			25.00
Waupaca, Wis., in memory of Mrs. Hannah Hansen of Trinity Church	2.00	2.00						
Oakland, Calif., Dorcas Society of Our Savior's Luth. Church	30.00					10.00	10.00	10.00
Eugene, Ore., Bethesda Luth. Church, in memory of J. C. Olsen	112.00	112.00						
Eugene, Ore., Bethesda Luth. Church in memory of Jens Brodersen	70.25							70.25
Eugene, Ore., Bethesda Luth. Church	317.75		150.00	50.00	117.75			
TOTAL	156082.79	15978.91	49700.67	13742.52	35733.29	5838.09	1284.46	33804.00

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	N.L.C. and L.W.A.	Gen. F. and Foreign Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	47176.73	12351.82	8836.80	11586.72	12312.29	1184.73	218.26	433.11	303.00
Standard, Alberta, Can., Danish Ladies Aid	50.00								50.00
Dickson, Alberta, Can., the Ladies Aid	20.00	20.00							
Dickson, Alberta, Can., the Ladies Aid in memory of Brian Hindbo	3.00				3.00				
Dickson, Alberta, Can., Bethany Luth. Church	37.00	11.00	9.00		17.00				
Sleepy Eye, Minn., in memory of Nels Petersen of Trinity Luth. Church	20.00	10.00	10.00						
Moorhead, Ia., Bethesda Luth. Church	99.60	27.75	31.85					40.00	
Fresno, Calif., Bethel Ev. Luth. Church	182.87							182.87	
Minden, Nebr., Fredericksburg S. S. in memory of Mrs. W. C. C. Nielsen	3.50	3.50							
Minden, Nebr., Fredericksburg Ladies Aid for Miss Nissen's work	5.00				5.00				
Kenmare, N. Dak., Mrs. Anton Staael of Nazareth Church for Dr. Winther	10.00	10.00							
Des Moines, Ia., in memory of Ernest J. McCall, for Dr. Winther	25.00	25.00							
Aurora, Colo., St. Mark's Luth. Church	1.00							1.00	
Racine, Wis., Emmaus Luth. Church	77.47	77.47							
Elk Horn, Ia., Mr. and Mrs. Ivan Petersen	10.00					10.00			
St. Paul, Minn., Mrs. C. Pedersen	20.00								
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church	25.00		25.00						20.00
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church for salary 3 months for Mr. Biswas of the Santal Mission	43.20			43.20					
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church for Jacob, a Hospital Attendant of the Sudan Mission	25.00				25.00				
Kenmare, N. D., Mr. and Mrs. J. B. Schou of Trinity Church	400.00				400.00				

view, Nebr., Bethany Luth. S. S.	75.00	25.00	25.00		25.00				
ie, Ore., in memory of J. O. Olsen of Bethesda Church:									
Mrs. Marie Olsen, Mr. and Mrs. Gill Nordberg, Mr. and									
Mrs. Emil Olsen and Mr. and Mrs. Vernon Olsen, all of									
Eugene	22.00		22.00						
in, Nebr., Our Savior's Luth. Church	48.12	12.03	12.03	12.03	12.03				
g, S. D., Mr. and Mrs. Lester Nielsen in memory of Chris-									
an P. Andersen	1.00		1.00						
y, Mont., Pella Foreign Mission Society	350.00		200.00	150.00					
, Ia., Mrs. Ethna Kruse of Bethlehem Church in memory									
of her parents, Mr. and Mrs. Paul H. Beck	25.00				25.00				
ling expense refund	100.00	100.00							
y, Mont., Mr. and Mrs. Lars Andersen in memory of									
Thomas Bentsen	3.00		3.00						
y, Mont., Mr. and Mrs. Viggo Jensen	5.00		5.00						
Lake, Wis., St. Paul's Ladies Aid	11.55		11.55						
Membership for Mrs. Peder Pedersen, from Ladies Aid of									
Polgotha Church, Chicago, Ill.	6.75				6.75				
Membership for Mrs. John Christensen, Boelus, Nebr., from									
Dry Creek Luth. Homebuilders	6.75		6.75						
Membership for Mrs. Hans Caspersen, Boelus, Nebr., from									
Dry Creek Luth. Homebuilders	6.75		6.75						
n, Nebr., Daughters of Bethany	50.00				50.00				
aska District W.M.S. for salary of Margaret Nissen	152.55				152.55				
Yan, N. Y., St. Paul's Ladies Aid	6.00		3.00	3.00					
a, Colo., All Saints Church	25.00		25.00						
nd, Calif., Dorcas Soc. of Our Savior's Luth. Church	55.00	15.00	20.00	10.00	10.00				
TOTAL	49183.84	12688.57	9253.73	11764.95	13058.62	1169.73	218.26	656.98	373.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
busly acknowledged	214707.85	128788.50	85919.35
ford, S. D., Mrs. Anna C. Jessen	25.00		25.00
Total	214732.85	128788.50	85944.35

PLEASE NOTE:

In the acknowledgments a short time ago was a \$25.00 gift to the Santal Mission for a boy, by name "James." It should have been for the Sudan Mission.

MINENT FACTS CONCERNING
THE NATIONAL LUTHERAN
COUNCIL (Cont. from page 6)

called upon to undertake a pro-
gram of emergency activities through-
out the world, a program now regarded
as a permanent necessity to meet both
actual and material needs in all
corners of the globe. Through its an-
nual financial appeal known as Lu-
theran World Action, nearly \$40 mil-
lion have been raised in the 14 years
since 1940 among the 10,000 local con-
gregations affiliated with the partici-
pating bodies of the Council.

In addition, \$38 millions in food,
clothing, medicines and other supplies
have been shipped to 28 countries
around the world in the past nine years
by Lutheran World Relief, Inc., the ma-

terial aid agency of the Council.

Grugan's God

By F. Emerson Andrews, Muhlenberg
Press, 196 pages, \$3.00.

I began to read this book one even-
ing, and it held my attention to the last
page. It is a novel, which describes the
lust for power in a man who got con-
trol of a whole country and the re-
sources of the country. Thus he also
controlled the people. However, he was
dismayed because he did not control
the worship of the people, and so he
created a god for them. The prosperity
of the city Simalcar, the attitude of the
people, their reactions in adversity
which Grugan also created, and their
longing for spiritual security are de-
scribed most keenly. The manipula-
tions of ruthless people and their sub-

sequent end will keep your suspense to
the last page. The novel has a mes-
sage to our time. Evil will try any
means, even try to make use of the
good for its own ends.—J.M.J.

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cations and references in first
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Write: Director of Promotion,
Dana College, Blair, Nebraska.

LUTHERAN APPROACH TO THE NISEI

(Continued from page 7)

in the love of God as it is revealed in Christ? And
where is that found on this earth, except in the hearts
of the individual church members? Where, for these
people who do not know where to turn? What other
is there for these people to read, except in the
scriptures of the members of the church?

To this question of integration of the Nisei seems to
be a very simple question. Let the love of Christ rule
your heart, and you will without fail be a force that
draws others to Him. Leave that out, and you will fail.
It is as simple as that. It is as simple as the parable:
The kingdom of heaven is like leaven which a woman
took and hid in three measures of meal, till it was all
leavened"; or: "The kingdom of heaven is as if a man
could scatter seed upon the ground, and should rise

night and day, and the seed should sprout and grow,
he knows not how. The earth produces of itself, first
the blade, then the ear, then the full grain in the ear."

The difficulty is not in the process, but in the hearts
of those who fear to be "contaminated" by those who
sit together with them in the house of God. St. Paul
ran into this same difficulty when he came to Jerusa-
lem with his converts. But the question is easily an-
swered in the parable of the leaven. I quote from Mark-
ham:

He drew a circle to shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win:
We drew a circle and took him in.

This method may not, according to some, be "scrip-
tural"; but it is the Evangel.

MONTH AT DANA

(Continued from page 11)

Dr. Cooper served as a field missionary in western North Carolina, and was also director of religious training in the North Carolina state prison system. He did wartime service as chaplain in the United States penitentiary in Atlanta, Ga. Recently, he was the pastor to Lutheran students at the University of North Carolina in Chapel Hill. Immediately before coming to Dana, Dr. Cooper was engaged in field work for Holy Trinity Lutheran Church in Raleigh, N. C.

College President R. E. Morton represented Dana at two Washington, D. C., educational conferences during January. The National Lutheran Educational Conference, of which Dr. Morton was president in 1953, met Jan. 9-11, and the Association of American Colleges met Jan. 11-13.

Raymond Hagberg, a junior from Spencer, Nebr. was elected president of Dana's Lutheran Student Association. Veteran of the Korean War, he completed his first two years at Luther Junior College, Wahoo, Nebr. He replaces Dick Jensen, Fremont, Nebr., who is now the president of the Midwest Region of the L. S. A. Other officers are: John Petersen, Peoria, Ill., vice-president; Ada Anderson, Westbrook, Me., secretary; and Nellie Faye Larsen, Atlantic, Iowa, treasurer.

William Lawson, a junior from Racine, Wisc., was recently elected general chairman of the 1955 Homecoming committee. Gunnar Mengers, senior from Blair, was elected editor of the 1955 **Sower**, Dana's anthology of student creative writing and art. —Merete Nielsen

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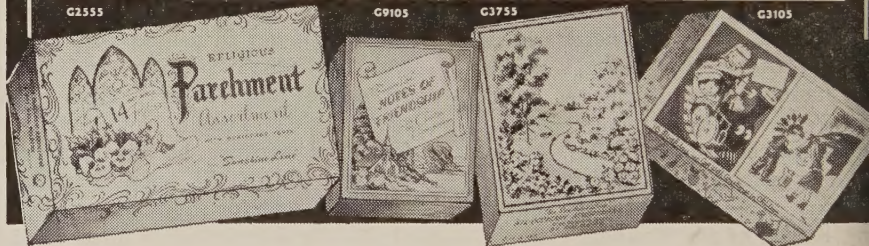
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DECEMBER 1954

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The following issues of the **ANSGAR LUTHERAN** were not available at the time of binding and are not included in this bound volume:

volume 28, nos. 3,7 (1955)

Again, these issues are **not** included in this bound volume. We apologize for this inconvenience.

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